GENERATION R

John Armstrong Walker

Generation R
a cosmos original 2022
Copyright © John A.Walker
The right of John A.Walker to be identified as author of this work has been asserted in accordance with the Copyright Designs and Patents Act 1998.
Conditions of Sale:
1. This book is sold subject to the conditions that it shall not, by way of trade or otherwise, be lent, re-sold, hired out or otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser. All the characters in this book are fictitious and any resemblance to actual persons, living or dead, is purely coincidental.
All rights reserved. No part of this publication may be reproduced, transmitted or stored in a retrieval system, in any form or by any means, without permission in writing from Cosmos Original Productions. Published by Cosmos Original Productions, Glasgow.

Acts: 2: 17 *"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:"*

To those who are called to serve the Lord

Generation R

1

That morning Ignatius the young philosopher was asked by his friend Tertullian: "Would you like to speak at the local school this year?"

Indeed it was that time of the year again and they were looking for someone to address the students. This long standing tradition was for the benefit of those who were just about to leave school, and take up employment in some form or other. As it was then as now, the students indeed needed guidance about life in the Post-truth age.

Someone had got in touch with the latter enquiring if the former would consider giving a speech there. This year the proposed topic was on the control of the human being by modern technology.

Ignatius had left this school ten years ago and, when he heard about it, he was delighted to accept the invitation. Everyone in his local area, a place called Busby, on the south side of Glasgow, knew Ignatius was the champion of Generation R.

There was no question about it the young philosopher was a free thinker. Moreover, everyone knew Ignatius proclaimed: *the way,*

and the truth, and the life, in all that he did. In the Post-truth age, great men were in great demand.

The people where he stayed on the south side of Glasgow could see that Ignatius was a believer in the Trinity: God through his Son Jesus, in the Holy Spirit, three in one, independently and collectively. You see the people trusted him; Ignatius never refused to help anyone.

Like other village towns, near and far, where Ignatius and Tertullian lived, they could see the people there had become enslaved by technology. Many of them were going about hypnotised by electronic images and were staring at them all day long. It was almost the norm now to see citizens walking about glued to handheld devices.

However, young people were becoming disaffected and disillusioned by modern technology. It is fair to say that citizens basically now fell into two groups: slaves to the digital age, and those who tried to avoid being controlled by technology.

Of course, it is true to say citizens no matter what they believed in could not all together ignore technology. In this predicament many followed Ignatius's advice on how to live in the real world. Whenever they got the chance they would asked him for help and advice on how to do this. Many citizens wanted to be free from the *I*mage Makers.

The *I*mage Makers were all over the Internet, tv, films and adverts. They even had a great influence on politics and religion, as well as other professions.

Everyone knew that Generation R was short for Generation Real, and that those who were enslaved by the *I*mage Makers were called Generation C. This was short for Generation Counterfeit. It was the most topical conversation of the day. Wherever your went you heard people talking about this. It was a familiar question between friends these days: "Are you C or R?"

One reporter online was so enthusiastic, he reported that this controversy was just like mods and rockers, hippies and squares. Punks and Yuppies. Though few knew what he was on about.

At the outset to help people, it was Ignatius who identified the problem, and it was him who gave the names to the two groups: Generation R and Generation C. This he felt would help people identify what was going on in society, and moreover where they stood.

When the went into town, many people followed Ignatius and his friend Tertullian, as they walked through the city streets. They were forever passing on advice to other citizens on how to avoid being controlled by computers, television screens, movies and other mediums.

Ignatius was good with words, as was Tertullian. They used simple language. Their phrases and words gave encouragement to others on how to live a good life. They even helped those addicted to technology, who maintained they could not live without their devices. In the Post-truth age, there were many who wanted to escape the control of the *I*mage Makers.

Sometimes Ignatius would say to them: "Switch it off before it captures you. Technology should be your slave. Never substitute a real event for a digital one. Don't be a Nethead," was another maxim he used.

It is fair to say, everyone who came in contact with Ignatius and Tertullian knew what Generation R stood for. They could see that what Ignatius promoted was real life, and they liked that. His teachings had become so popular that the events where he appeared were always packed out.

In fact, Ignatius was so keen to promote Generation R, he planned to tour abroad and bring about a social revolution right throughout the whole world. Ignatius was sure Generation R would bring people together again to love one another, and live in a world where people were free from the control of the *I*mage Makers.

"Hypnotic images from the digital world cannot compete with real love. Everyone knows that. Love will always soar above everything else in life," was the message Ignatius proclaimed wherever he went. "The light is beautiful from the Saviour; it will come to you if you open your heart."

People liked the way Ignatius spoke. For whatever reason not everyone, however, was interested in escaping the counterfeit computer world. Many people were oblivious to fake news and counterfeit allusions. Some folks even admitted that they could not care less what went on around them. They were happy just to consume the news from whatever source it came.

Ignatius often quoted the old St Ignatius: "True knowledge consists in the understanding of Christ…"

So, that afternoon in the area of Busby, on the south side of Glasgow, Ignatius got up on stage in the theatre room of his old secondary school, and he spoke to the people there:

"My friends, great to be with you again. As a believer in Jesus, the Son of God, I say to you the gateway to real life is through him. I believe we must rebuild our communities again. They have been destroyed by foreign and alien influences. As you know, I am someone who does not have any barriers when it comes to people. The first thing that I would encourage you to do is ask yourself: is technology a barrier between you and another. If it is, forget it. If it blocks your relationship with another, switch it off. Always go for real life. If you do that, you will be part of the new revolution I am promoting. You know my song that I have written: *We are young. We love life. We are Generation R.*"

After the cheer he got from the students and teachers, Ignatius then went on to expound the philosophy of Generation R.

Ignatius was well received that night by his audience at his former school, and after his speech was over he took questions from the floor. It was noticeable, however, that most people were asking the same question: "How can we escape the *I*mage Makers?"

His mantra of course: *We are Generation R* went down well. He always answered questions directly: "If you can do it without technology - then you can live without it. Whatever you want to do in life, do it in real time. In fact, never get involved with

technology if you can avoid it. Religion, like everything else, is always better off line. The zoom service of course is there for people to watch whenever they want, but it still is part of Generation C."

One young pupil reacted to this. He stood up and asked him: "Is watching a church service then ruled out on the Internet?"

"Run the maxim over it, my young friend. If you can do it in real time - do it."

It was obvious that Ignatius wanted Generation R to promote real communication between real people, not to be involved at all with others through some server or interface. That was always the last resort. Of course, if people were unwell, or too old to go outside and meet others, then it was obvious they would have to reach for the computer to communicate with friends and associates.

He knew the predicament of how to live a good life was the same now for Generation R, as it had been for all other generations before him. Yet, how to live a good life in an evil world was a question Ignatius had often thought about, and one now he put to his audience. He did this of course after singing his song again to them: "*We are young. We love life. We are Generation R.*

Ignatius often said to his friend Tertullian: "This indeed is a time of wars and rumours of wars. Let us not worry about that though and what is happening far out there in the world. The world has always been like that. The people of Generation R will show others how to live at peace in the real world. People should be happy when they are away from the *I*mage Makers, who control the Internet, and who want to bring worry and despair to the masses," was his main message to his audience tonight.

Ignatius was not overcome by the applause he got. He knew that only a few who heard him that night would go on to pursue such a thing as a real life.

Generation R were essentially a small sect. He reckoned that most people in the world would end up being controlled by technology. They were happy to be slaves to the *I*mage Makers. Nothing for them was real offline - that was the problem. The

images from the *I*mage Makers made them feel secure. People he knew had to want to be free to be able to achieve this. However, Ignatius and Tertullian were committed to saving those who wanted to be saved, and they went out every day to do this.

2

That Sunday, Ignatius sat in church in the middle of town, and from near the back of the large hall pondered what every man has done before him: the meaning of life. What a question that was. He knew the preacher would soon be coming on the screen from the associated church.

The service though was started by a real man. Ignatius liked him. His name was Edward. His genuine way with others told him that he was fixed on the unseen kingdom of heaven.

Generation R you see always went towards their natural surroundings in life, even in the realm of the transcendental. "Why does Edward - the real man - not take the sermon?" Ignatius wondered, as he sat there looking at him.

Just before the choir sang the introit, Ignatius had a wondrous thought: "Yes, I will push out with this new movement and help others. We may only be just a small band of men and women, but Generation R will soon be known throughout the whole world. People who want to be alive to the meaning of life will once again turn to the Light. Generation R may only be a small group, but we will conquer the counterfeit world around us. Once again citizens

in the world will know what is real and what is unreal, what is true and what is false."

With the help of his friend Tertullian, everyone knew in this church that Ignatius was the leader of Generation R, and Tertullian his faithful helper.

Nevertheless, they needed a vehicle to drive Generation R along the bumpy road of life. "But what could that be?" he wondered, as he looked up at the blank screen: "A book, or a song maybe."

As the hymn from the introit faded away, his mind at that moment started to sing the melody of the song he had written. Yes, one day he knew that this new movement would be known all over the world:

We are young. We love life. We are Generation R

"Of course that will be our theme tune," he said smiling to himself.

After the service, Ignatius met a young lad named Marcus. He could see he was a few years younger than him. The two were sitting not far from each other. It was natural they would meet and talk.

Presently, they both went for a coffee. In post pandemic days, flasks were made available at the side of the hall in this church. Fellowship was extremely important, especially in post pandemic days. Many people had been born again during this time and embraced others not like they had before. Tea and coffee could not be done without. After all, after the plague it was a self service religion now.

He could see the trolly was over to the left where the flasks were, not far from where the lectern was situated. After getting their drinks they chatted again. Marcus seemed to be quite happy at university studying literature, but he let slip where his main ambition lay: "I think, though, I will end up in law," he said in an undertone.

Ignatius liked the arts; for he loved reading books and looking at paintings. The law seemed to him for serious minded people who were fascinated by a world of either crime or commerce.

3

The following Monday, not far from the check in desk at the airport, Ignatius met his friend Tertullian. They always met here during the week. It was not faraway from the city, only a twenty minute bus ride from the centre. It was such an interesting place to go to for a coffee.

Even in post pandemic days, travellers still had a relaxed feeling about them: one of leisure and purpose with a view to enjoying themselves. There were many coffee outlets inside Glasgow's International airport where one could go to and have a coffee and something to eat.

Their favourite cafe was the one that looked out onto the runway. They called it the Dove Cafe; for both men always gave original names to things they were associated with. They did this even though it was called something else. The two men often felt the Spirit descended on them when they were in here, even though neither carried a St Christopher.

Like Ignatius, Tertullian was always active speaking to others about *the way, the truth, and the life.* Many folks when they met Tertullian thought he was a lawyer, and like Ignatius, he was interested in philosophy. After all, what else was there to do in life, but wonder about it. Hence the reason both men loved to meet up

and chat through the week, as well as at weekends. The two men had many things in common, not least the study of religion, and how to bring faith to those who had been chosen to receive it.

As they entered the airport that day, Tertullian teased Ignatius. He asked him in his usual good humoured way: "Have you not got yourself a job yet?"

Ignatius, as they walked into the Dove cafe, replied: "No, Tertullian this is the real life for me, wandering about thinking about what God is, and what I should do to promote His works, In life my friend, you are given what you need. We have been given, as you know, Generation R to promote and now we must go forth with it."

Life at times was ridiculous. The two men looked at each other and laughed. They were great friends and liked each other's company. Outside the window, planes were coming in to land as others were taking off. Mercifully, things were slowly getting back to normal again after the Covid interruption. No one wanted another prolonged spell of lockdown - that's for sure. Tourism was picking up, as was international trade. There was no doubt about it, you could see that in the passengers faces as the arrived, and left the airport, everyone was glad to be on the go again.

Like the travellers, the young barista lady who served them at the cafe bar, looked happy enough with the state of things. She smiled at Ignatius. It was obvious she knew he was the author of Generation R.

Ignatius could see that she was a friend; for she was wearing her blue Generation R badge. This was given out at all the events he attended, though he had nothing to do with the merchandise. He thought the colour of the badge interesting, and after glancing at it, Ignatius smiled at her, then after a time openly wondered if she had been to one of his meetings: "Do you remember her Tertullian?" he asked after they had ordered their hot drinks.

"My dear friend, I will have to study the subject more closely, before I can give you an answer to that one," replied Tertullian, in his usual non committal way.

Just then, the sound of the modern world - someone dragging a trolly case - made both men turn round. As Ignatius looked to see where the noise was coming from, he noticed a middle aged woman, dressed like a business man. She was indeed coming towards them into the cafe bar. Presently, the whirring noise of the little wheels on her trolly case stopped, and she stood beside them in the queue.

Just by the look on her face it was obvious she wanted to sustain herself before her flight with a coffee and possibly something to eat. As she stood there beside the two religious men, naturally she looked out of the huge window over to her left hand side; for a plane had just taken off. She was not alone in doing this; for many people in the cafe bar at that moment turned to look at it.

It was well known that folks came to the airport from all over the city to do this kind of thing. Watching planes coming into land, and others taking off, to near and far destinations, had a therapeutic effect on the visitor to an airport. It was felt by many citizens that even if you were not boarding a plane to go somewhere, just the thought of getting away could make you happy.

This traveler standing next to them had obviously heard of Generation R, and being an observant soul, after looking from the window she spotted the badge, on the barista's jacket. And as she waited for her coffee, she spoke her thoughts to those around her.

In an American accent she wondered aloud: "What does that R mean around the blue globe sign on that girl's jacket?"

"Real, madam, that's what it means," replied Tertullian.

"Really. That is interesting I have always wondered what is real in life."

"Yes, Generation R is all the rage these days with the young:" replied Ignatius with a huge smile.

"And how are you young people surviving with the demise of the modern world? asked the traveling lady.

Ignatius to keep up the fun thought he had better tell her: "Madam, we are Generation R. What does the modern world mean to us?"

On hearing this, she laughed. Then she lifted up her plastic throwaway cup that she received from the barista to her lips. The coffee must have smelt good; for she smiled to herself and wriggled her nose. It was quite obvious that she was in a good mood now.

"I did notice some people wearing that badge in town when I was at a conference there," she revealed, "So, what are Generation R interested in?" she asked cooly. before sipping her drink.

"We are only interested in real things," answered Ignatius.

"What is real in this world?" retorted the woman cleverly.

Tertullian thought he had better butt in and inform her: "I am real, madam, and you too look real too me, my dear."

"Since you are so high on life, I take it Generation R, don't take drugs? enquired the woman.

Ignatius looked into her green eyes and said: "That is correct, we are only interested in natural things. After all: *We are young. We love life. We are Generation R.*"

Tertullian, who always ordered something fancy, when he was at the airport was still waiting for his coffee, and he was getting a little impatient. He looked to his right, then his left, then smiled after he heard his friend Ignatius say this. In the silence that followed, Tertullian added: "If we want to get out of our heads madam - we do it naturally."

"And how do you do that?" asked the woman turning to him."

Ignatius laughed at this too and, when Tertullian did not reply, he thought he had better sing the opening lines from the Generation R album:

"*I saw a dream in heaven,The words here are from that vision, give peace a chance, don't go for war…*"

The woman had obviously not met many Generation R members before, and said as much

“You are so strange - you two.”

“Oh, I don’t think so,” responded Ignatius. We always sing to others - don't we Tertullian?”

Seeing the two young men were making fun of her now, the American woman retaliated: “I take it Generation R like sex?”

“Oh, yes,” said Tertullian, as long as it’s real sex.”

“What is real sex these days?” mocked the woman.

“I think a lot of people would like to know that question madam?” replied Tertullian reverently.

“I suppose they would,” she admitted, before sipping her hot coffee again.

Ignatius seeing her interested in the subject thought he had better tell her: “Love is real, if sex is real, and sex is real, if love is real - if you know what I mean.”

Feeling more relaxed now, the woman laughed along with the two Generation R men inside the cafe bar at the airport, and seeing the two young men were good fellows formerly introduced herself.

“My name is Simone. I am a philosopher from a university in America. I teach skepticism all over the world.”

Just at that moment, Tertullian received a call from the barista. He could see that she had written his name on a paper cup with a black felttip pen. As he took the cup from the barista, Tertullian corrected her on the spelling: “Two l’s my dear,” then he had to put it back down on the counter right away; for it was burning hot.

“Oh, we don’t like skepticism here. Isn’t that right Ignatius? Nothing is real for the skeptic,” Tertullian added, “Not even this burning hot cup here with my name on it.”

“How do you find your earthly pleasures, then?” asked the woman.

“In revelation,” answered Ignatius thoughtfully.

“What do you mean, in revelation?”

“Well, the book of revelation is our favourite book.”

“What do you find interesting about the world coming too an end?”

"Everything," answered Ignatius.

"It all ended in the beginning," he told her, "As you will see if you read it."

"And you find this interesting?"

"Would you not like to know how it will come to an end?"

"Well maybe. I suppose I would; for it would help me prepare for it."

"Exactly madam," Ignatius replied. "There is a Messiah to guide you. For it has all been foretold in the beginning since the first prophet Abraham, so that you can understand your future as well as your past. Only by searching the scriptures will you find life after it has been revealed to you."

"You think so?"

"Yes, I follow the one who has come," confirmed Ignatius,

"And how did it all start?" asked Simone the skeptic philosopher turning and looking at him.

"It started with the Saviour. You are invited to go through the doorway: Jesus is the Alpha and Omega, the beginning and the end."

"And where does the individual fit in to all of this, then?" questioned the skeptic philosopher

"Well, all things are explained by the mystery through the word of God," added Ignatius.

The woman heading for her flight to America was quite taken aback by this news. She could see her skeptic philosophy had no meaning to the men she had met inside the airport cafe. Generation R were certainly on the go.

"The access to the word and to the mystery of life is available to all," Ignatius told her before she departed, "Life is mysterious and understanding it must be mysterious too."

Out of the blue, the skeptic philosopher in her neutral television accent muttered something under her breath. Then she fled the scene, not before saying: "Oh look at the time! I need to catch my plane. I am out of here - see you guys later," and off she went.

Just at that moment, a revelation came to Ignatius after the woman left to catch her flight to America. He turned to his friend Tertullian and said: "Today people have become so far removed from the teachings, we need to go out onto the streets and promote Generation R, and from there our message will go all around the world. We need to start our own social scene. We can do it Tertullian, I tell you we can do it. People need help to survive in this unbelieving world. We need to help the living dead come to life."

4

When they got to the city that day they noticed that there had been a demonstration in the main square, and some people were still hanging around talking to each other. It was plain to see in the time of 2022, people were crying out for freedom. They were anxious about what was going on in the hidden world of surveillance.

All countries were active now spying on their citizens. There was no doubt about it: the umbilical chord had been cut between elected members and their constituents. Communities were fragmented; citizens knew they must band together now.

No one had any real representation anymore. You were free enough to get on with your life, but if you hit a problem with the courts, or with anything to do with civic or business matters, there was no one there to help you.

Solicitors were lost within a maze of new laws. Therefore, the system overpowered most folk. Many became passive, others went on demos like this one.

Ignatius and Tertullian watched the demonstrators go past them. Many people who had been in the demo still had placards in their hands. Just by looking at them they could see they were anxious about the new anti freedom laws, not long brought in by the government. And by listening to their conversation they could

tell that many of them had been harangued by the state before and after this new legislation came into being. Both Ignatius and Tertullian could see they were the real Freedom fighters. People who went onto the street were the vanguard for democracy. One poster confirmed this to anyone who did not know that:

What we have fought for
Don't give it up!

They may not have called themselves 'freedom thinkers', but to the philosophers who were walking by, that is what they were. It was true the legislators had given the police a wide range of powers to arrest people under an obscure law that had fear and alarm in it. This could be used for just about anything. A man shouting out loud about what was in the bible could end up in court, as well as a man or woman shouting out at a football match.

There was a well known case in London where the preacher was hauled down from his step ladder and duly taken off to the cells. Thankfully, when his case came to trial he produced scripture and proclaimed the spirit of truth: how citizens have the right to speak out against injustice. He won his case.

Just then, someone with a placard shouted out against what was going on in society. "No thought control! We want our freedom back!" and some others joined in and started handing out leaflets.

The protesters cried more and more as they marched past along towards Buchanan Street. There they knew there were many shoppers aimlessly wandering around, and they would have safety in numbers.

There was no doubt about it, free speech was most definitely under threat, if not being slowly shut down by the liberal elite. Many citizens were scared to even express a general opinion these days about what was going on in society: social activities, race or religion, in fear that they would be hauled into the court. Indeed, protesting was becoming an extreme pursuit.

The courts were backlogged due to the pandemic, and it took well over a year for a case to come to trial these days. This suited the people who loved to control others. Not many people could hold out against the criminal justice system for that long. Many got fed up, or scared, and pleaded guilty.

As he watched the demonstrators go by, Ignatius spoke to Tertullian: "We must help our friends here. This is a dreadful time of thought control."

Upper most in the citizen's mind, according to most good journalists - there were still a few left - was how to escape the tyranny of the liberal elite.

It was generally accepted that the harsh legislation of the state that encroached upon freedom of expression was to protect the country. Of course, there were those who abused it.

Therefore, citizens hearing and reading all sorts of things on the Internet, and on tv, did not like what was going on stayed silent. They were known as the Nice Appeasers. Political people were nowhere to be seen these days as regards freedom and liberty of the individual.

It was true the state left the individual alone as long as he or she did not protest; if they did this they would not be harassed. Very few citizens remembered a time when their elected representatives were duty bound to stand up for those in their constituents against Hunan Rights issues.

Individuals and organisations who wanted to take away basic Human Rights from individuals were hard to stop. Elected members were like zoo keepers. They watched over the people, but only got involved when they wanted to.

It came to Ignatius that he would offer the people something novel. It was so new that it went all the way back to the early Christian church when their communities were formed?

Just then, he turned and relayed his thoughts to Tertullian: "Yes, a society that is built on the solid foundation of the Christian faith must be brought forward again. The Christian community must be reborn again within our society.We do not worship the state."

He would have to spread the word among the people on how to do this. He could see Generation R, could bring this about.

He told his friend Tertullian, as they walked through the square following the protesters: “We must bring back what the truth is to the people. What is real is only possible through the Saviour.”

5

So, once again at the beginning of the new week Ignatius and Tertullian arrived in town to spread the news of this new city of God on earth. Yes, the vanguard of the modern age and the coolest movement of the time were on the go again.

Both men knew they had to help people avoid being controlled by the *I*mage Makers. And when they entered the city they told all the people they met all about the new revolution they were promoting: Generation R.

It was common knowledge that every day preachers entered the city of Glasgow to preach the word of God. Many operated quietly on their own, and when called upon to do so they went forward and helped others. Mercifully, Ignatius and Tertullian were not alone on the street preaching. There were others who set themselves up in prominent positions with microphones, and from there blazed out the Word of God.

For a time Ignatius and Tertullian mingled with the crowds, handing out Generation R cards. This was the way they operated. They both liked meeting people, listening to their thoughts about life and finding out if they believed in the triune God.

Due to the *S*ecret Elite, surveillance teams operating online, and on the street, citizens knew they had to be careful what they

said these day when they were out preaching. Religious speech was tolerated up to a point, but the authorities chose their moment to act against citizens who they felt encroached upon the law. Of course, very few operatives knew what that was and made it up as they went along. The Secret Elite, knowing most citizens were ignorant of the law, in most cases overpowered them.

Ignatius like everyone else had enemies, but the authorities were not worried about street preachers. It was the online gurus who were upsetting at the moment with their endless end of the world predictions, and theories about the second coming. Of course, the advertising revenue from such streams was doing well for those who posted them.

The Secret Elite knew that online people influenced others against the government and kept a close eye on them. Like all societies, the young, and the old, were always on the lookout for those who could offer ways to escape the *I*mage Makers. They searched everywhere for freethinkers, on line and in the real world.

The reason the state knew all about the ministry of Ignatius and Tertullian was because they had plants within churches all over Glasgow. They knew what they said and what they did, where they went and who they associated with. They knew both men went out early most days onto the city streets, urging people on how to live in the real world, and not the false one created by the *I*mage Makers. The *S*ecret Elite had to obey their bosses; they were important business men and business women. They tried to keep them happy. State agents were always active protecting what they thought was essential to control the masses.

Open up your heart and pray now, was what the card said passed out today by Ignatius and Tertullian.

Many citizens were astonished by Ignatius when they heard him calling the people to be free: "It is only possible through Jesus to be totally free," he said to them: "Freedom is within the Word, and the Word is the spirit of God."

This was powerful stuff, along with his cry for people to come out of the counterfeit world: "Come and join Generation R. Your Saviour is there for you."

There were many who were against this. New Age churches were always promoting government initiatives. It is true to say that since the government had taken them over they had stopped challenging injustices. All lifestyles were supported by all the New Age churches. Once a member of a New Age church, the only thing the citizen had to do was not to challenge the government on anything in society.

Of course, if you did you would be investigated, and thereafter arrested on some trumped up charge. The world had become governed by unaccountable elites. The *S*ecret Elite were active in most countries now. Business and commerce were indeed powerful in the computer era. New Age church members believed what their secular masters were telling them. It was generally accepted that large corporations controlled many of the politicians. They were just part of the plan.

Those who wanted to live in a real world were quickly sidelined as freaks or deviants. It was one thing to be free, but it was another thing to promote it.

However, people who followed Generation R lived in the real world; therefore agents of the state could not manipulate them as it could others. Needless to say, Generation R were treated with great suspicion by the *I*mage Makers and the *S*ecret Elite. Generation R looked to all the good things in nature. God was the creator of the world and everything in it.

What Ignatius and Tertullian were on about was that freedom was all about the individual being led by God through Jesus. There was no other way. that was the only way you could obtain a right to be free in the mundane world.

The *S*ecret Elite, on behalf of the *I*mage Makers, sent its own agents to every parish and city. They give away little as to where they had come from. From every day locations, they kept a close eye on freethinkers whenever they came across them, and reported who they were back to their masters.

Anyone who strayed away from the daily diet of corporate news soon came to the attention of the *S*ecret Elite, and they very

quickly found themselves ostracised from society. In effect, many parishioners never strayed far from the government line.

The *I*mage Makers, as they were called, were always trying to get people to return to the world of technology. They promoted Generation C at every opportunity, and dismissed Generation R as trouble makers. You never saw a book, or article, from Generation R on any major platform, or in any old fashioned newspaper.

However, most educated people by 2022 were thinking about getting away from the Internet, and the Internet of things. There was a great harking to get back to nature. Anything to do with technology in some quarters was viewed with suspicion now in society. The *S*uper Elite were behind a campaign to trap people and turn them back to technology. They wanted all citizens to live in a virtual world. In most cases they were successful.

Even though what was offered was not real, many folks just went along with this. It was only a small minority who looked for other options. Smart people only used technology when they needed to know a fact, or do something like send a message, book a holiday, apply for a job, or order some food.

Generation R were sceptical about what popped up on the computer screens these days, and rightly so. However, the majority of people were still going about sleepwalking as if they were being bombarded with tantalising images. Even though they knew the *I*mage Makers wanted to control them, they still acquiesced in this relationship. Those who were sending and producing digital images every day had to be part of their life.

Ignatius, as he walked with Tertullian through the busy city streets of Glasgow, talked to him about this. Ignatius was also interested in manufactured noise. Tertullian did not know what he meant by this.

So, after a time, Ignatius said to him: "It hit me just the other night, you know, when I was in bed that people are completely obsessed with manufactured noise. It is as if they can't live without it. You hear synthetic sounds everywhere you go now, blasting out from shops, in cars, in supermarkets and bars. What we have to do is get people to make their own sounds towards each other."

Tertullian soon grasped what he was on about, clapped his hands to affirm the proposal: "Ignatius, I think that is a great idea. Yes, we should start singing to each other, and playing our own musical instruments to accompany us, when we go to parties and festivals."

"Exactly, Tertullian. Don't you think that the way you can tell a person from Generation C is the way he, or she, will not substitute an unreal event even when they can engage with a real person in time and space. They choose not to do this - don't they. On the other hand, the conversations of Generation R are based solely around what is real, not what is connected to them via technology. What has been captured digitally is always embedded in some way in a program, or on a website. The *I*mage Makers are the masters of Generation C. They trick them into believing in a counterfeit world. Repetition is a great trick they use?" Don't you agree?"

"I do indeed Ignatius, due to the fact the consumer has seen it, or heard it before, it becomes part of them."

"That's right, take for example an image promoted endlessly, this becomes so familiar that it comforts the viewer. However, even though it is a well known fact that the *I*mage Makers are constantly sending image ideas to Generation C, the majority do not question what they are seeing. In most cases the *I*mage Makers are promoting some product or lifestyle. They know Generation C are always receptive to receiving information from the Internet, even though the majority of them are sometimes suspicious about this."

6

Ignatius felt like he was in a hive. As soon as he and Tertullian entered the eatery, the noise hit them right away. It came from all the words people were using, chatting while drinking and eating, no doubt telling each other something about what they had been up to. The backdrop to this was the music blaring out from speaker to speaker to entertain them. Pump, pump, pump, went the bass, then scream, scream, scream went the vocal.

"It is the modern way. "They need harsh sounds to get them out of themselves," muttered Tertullian, as he raised an eyebrow.

In the eatery that night Ignatius and his friend Tertullian talked more about the issues that faced them today in society. The main topic proposed by Ignatius was how to bring about a social revolution: "How do we get people back to live in the real world?" he kept saying to his friend.

Then later on, as they sat at their favourite table by the window looking onto St Vincent Street, they spoke about how the day went for both of them. Feelings were everything to those who live in the real world. You see, both men were always interested in how the other was feeling. If you were happy, or sad, you shared your feelings with a friend. Real feelings brought friendships closer together, and real friendship brought about love. This was what Generation R was all about.

In 2022, you could tell quite quickly if the person was from Generation R, or from Generation C. This came from a basic

instinct; feelings were dependent on how they had been formed. Where they natural, or had they been manufactured by those who outputted manufactured sound and images, namely the *I*mage Makers?

"My worry is my sister has not been round to see me for some time now," said a man at the next table to Tertullian.

"How did she express her feelings the last time you saw her?" he responded, as he turned to him.

"Well, she just said in a letter that she was attending the doctor."

For a few moments, Ignatius wondered about this. He sensed the sadness in this man's eyes. Presently, he recommended: "Try and get her away for a holiday to one of the lakes in Italy, or somewhere nice like that. She will enjoy it."

"That is a good idea. I will try and do that."

Tertullian bent his head forward to look at the man again, then he added reverently: "The *I*mage Makers must have upset her, making her worried or disappointed."

"How do you know that? Last night, she told me her favourite comedy show was not on any longer."

"I see," said Ignatius, "Oh, I would not worry about that. When she sees real beauty again and sees that you care about her, she will return again to the real world of love and kindness."

"I hope so. I am not sure, but she is really depressed."

"Can't you get her to read?"

"I suppose, I could try that,"

"There are lots of lovely books out there to read."

"You are right, I can see that now. The problem is my sister has been interfered with by the *I*mage Makers. She is always on the Internet. She hardly knows anyone in the real world anymore. The counterfeit world has ahold on her, and that is why she is depressed. The only thing in life she sees and hears is on her tablet or television screen."

Ignatius smiled at the man: "Yes, there are many people out there that need help, my friend. The *I*mage Makers have a great

influence on society in the modern era, but always remember to tell your sister: *We are young. We love life. We are Generation R.*"

Tertullian always liked to hear Ignatius sing, and stretched out his hand and put it on the man's shoulder. Ignatius showing that he loved him too, smiled and said: "Snow job is make believe. We shall never be overcome, my friend."

The city was busy, for there was a football match on, and as is the custom the fans had come into town early to drink and have something to eat in the bars before the game.

At one time club scarves and club jerseys were not allowed to be worn inside eating and drinking establishments. However, nowadays in a country where everything and anything went on, not just in social terms, people dressed as they liked.

Custom in dress or anything formal was frowned upon by the commercial businesses for it signalled division. They wanted everyone to come through their doors. A man in a suit and tie was hard to find nowadays, as was an honest man who would stand up against injustice.

This was after all the age of the apocalypse. It was a strange time. It was a time when the hoi polloi were pampered for being nice. The war between Russian and Ukraine seemed to have ushered in a new era. Fuel prices were going through the roof, and now affecting the middle classes. They were not used to being cold at night. People feared something dreadful was about to happen. Though very few talked about it. The government calmed people by getting them to focus on the economy in this dreadful time. The idea was that building a strong economy would see the country through this difficult time. The war may be raging in the east, but the UK was not technically at war yet.

It was odd, for is this dreadful time Ignatius and Tertullian were happy; they were promoting Generation R. And people could see that. Nevertheless, they could not understand it when they saw the two men together walking through the streets or sitting in bars or restaurants. They could see how at ease they were with others. It was true both men loved meeting new people when they went walkabout.

People could see they had been sent to them to help them. When they saw the disciples coming towards them, they were reassured. It was as if they knew they had prophets in their city to rely upon in this tragic time. No one believed in politicians, the police, or the official church in Scotland these days.

Just then, a young female supporter ran up to Ignatius outside the cafe bar: "Oh, you are the chap who preaches in bars and restaurants. I have heard of you. What's you name again?"

Ignatius smiled at her; for it was the young lady from the airport cafe. The young lady was herself friendly and outgoing. Her friend who finally caught up with her was a different sort though. There was no doubt about it, he was a show off: "My name is Jayden, and I am at university studying politics," he boasted.

Ignatius bumped elbows with him, as was the custom from pandemic days.

"Tell me philosopher has the world always been here or was it once created?"

"Great question, Jayden. Before I answer you can you tell me who was the first person that taught you to say the name father."

"My father."

"Would I be right in saying that he taught you also to play football, perhaps in a local field across from where you stayed, or in a gymnasium or indoor sports centre?"

"Yes how did you know that."

"Excellent."

"Now I take it he taught you to move the ball this way, and that way, to go round players and shoot at the goal."

"Yes, he did,

"And how did you know what to do thereafter in life."

"By following what he taught me."

"Exactly."

"So, you remembered how to do it."

"Well, I suppose so."

"You recollected how to do it."

"Yes, I must have had some understanding of it to follow his moves."

"And there you have it: to learn is to remember something. For it is impossible to think something new that you have never had any prior knowledge of, so if that being the case then life must be pre programmed. Or as the philosophers say predestined."

"You could say it like that. But how is that life is so interesting, then if all you are doing is remembering things."

"That is what revelation is about."

"How do you mean?"

"Nothing other than you agreeing with the outcome of it."

"I don't understand."

"I mean someone may mention a word that you don't want to hear like jail, and you may be in court on a charge. Well, it is obviously that it would affect you when two things are interpreted together like court and jail. like sentencing and custody, bail and police, law, and so on."

"Yes, I hear what you say"

"These are word associations and each represents the other in a way. A revolution takes place inside you when your spirit is given an insight into life. But to answer your question: Psalm 24 *The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."*

Not long after sitting down inside the large eatery, just off George Square, at one of the tables there by the window, Ignatius met a middle aged man with a long white beard. He told Ignatius that he was from New York, and spoke to him about a scandal that happened to him in the aforementioned city.

Ignatius listened and after the man had finished speaking, he asked him: "Why have you come to Scotland?"

"The answer to that is interesting. I came across the name Rhu, and decided to head to Scotland and to that place."

"Really that's interesting, and you have visited this place?"

"Yes, and on my way there, I met a man who took me to a peace camp."

"The wonder of life will always out perform the pursuits of computers," quipped Ignatius, identifying himself with Generation R.

Tertiallian agreed: "We believe in *the way, the truth and the life*."

Ignatius could see that it was apparent that he had to help this fellow. He could see his story was similar to others who had been pushed out of society by so called religious people.

"I too was thrown out of a church once for refusing to follow a New Age cult," Ignatius told the man.

The man whose name was Paul stared at him as if he had stolen his thoughts. Then he told him more about why he had come to Scotland: "I was kicked out of my church in America after enquiring about every day things like how should we help others."

Ignatius tried to help him; for he could see that he had been hurt by fellow believers: "Don't let them hurt you. In your thoughts pray for them. If they have been against you, they are poor souls. It is a blessing that you have been set free from them. Now you must make peace with them in your spirit and not let any thing move against you."

Although listening to Ignatius, the man beside him sometimes looked towards the busy bar, as if seeing his old friends over there somewhere in amongst the crowd.

Ignatius then went on to tell him: "We all find a home and a place where we love to be, then others come along and change it. For some reason, they impose their views on you and when you react, as you did, they feel now that they are in the majority you should be like them. Naturally, you have been given a different interpretation; for if it were not the case there would be no dispute. I am afraid those who follow the ways of the world will always encroach upon you. There is nothing new in this."

The man nodded and with a sad smile agreed with him: "Yes that is true."

Tertullian added: "You see the *I*mage Makers not only try and dominate mens minds, but their ideas spread like wild fire through governments and civic institutions."

"That is correct Tertullian. You must keep what you have been given; for it is pure, and the hurt you have felt in the past with friends will disappear. You can only do this by praying for those who acted against you, wishing them well. You must turn your anger into love, and work endlessly for the Good Lord."

Paul listened carefully to Ignatius, he could see that he followed what he believed was true. Was that not what he was doing too?

Ignatius and Tertullian could see that Paul had not been taken in by the *I*mage Makers, who had no doubt influenced his brothers in America to have him thrown out of his church. He knew the *I*mage Makers were active every day doing this via media and other social groups. The whole point was to get people to worship their own image, or if not that of another. He could see that when Paul did not do this - he was excluded from the sect he was in.

Ignatius thought for a moment, then said: "Never be constrained in your thoughts. Always push out in love, and be ready to embrace others. Remember you cannot save yourself. You must appeal to God, through Jesus, to help you and to guide you so that you can live life to the full. Whatever the world promotes, let it go. Although we always stay within our thoughts, your response to others should be measured by love. Time is of no importance in that respect. The dream that you have been given is the one to follow."

The man Paul from New York, who was a free spirit now roaming the world, thought a lot about what he had just heard. He had one overriding problem though, and after a few moments he confessed this to Ignatius: "Being a Roman Catholic, I was brought up with the word 'hell' and I can't get rid of it."

Ignatius knew this was used to control and constrain people by some in the church. It made people frightened and powerless; for the image they used held power over them. As a child Paul told him that he had been introduced to this by his mother. And it still pre occupied him today.

Ignatius told him: “If you follow the Light you will go towards goodness. Many will try and lead you away from this, but that is of no interest to you; for what lies below is not where your thoughts should go to. For sure the world is a terrible place, my friend. However, love lies not in fear, but in redemption, reconciliation, and friendship. Love is between you and your creator, and you carry that with you wherever you go, and offer it to others.”

7

It was apparent that Generation R was a joke to many people. This could be seen after a member of Generation R, at a party in town one night, ran up against someone who objected to his idea that people should ignore new technology. Of course, the man from Generation C got the wrong end of the stick, and got him arrested. Consequently, this made all the media feeds.

Ignatius knew that at this time in life freedom to express one's own opinion could have grave consequences. He liked the thought of the debate though. If the masses were living in an unreal world, he knew that they were only into fiction, and that they resented those who were free. They were like cartoon characters trying to get back inside a fictional world. And when someone pointed that out to them, the followers of Generation C got upset. It was true most people these days were living in a counterfeit world. Generation C relied upon the *I*mage Makers to guide them through it.

The thing that Generation R offered was how to live life in the real world. This was applicable for young and old. It covered all colours and creeds all over the globe. The one thing Ignatius and Tertullian knew was that when they met others from Generation R they bonded right away; for they lived in the real

world. Some folks from Generation R may not be as vocal about their religious feelings, as others, but they were open and would listen to what the other person was saying. Onlookers could see they were happy and open to the Word of God. They had indeed thrown off the idea that they should be schooled by the *I*mage Makers. They were living real lives. They spoke openly to others about life, and they helped each other.

On the other hand, Generation C, were living unreal lives: following celebrities and unreal news feeds from all over the world. It was through technology people were conditioned: some of them could not get away from it. However, most affiliates of Generation C could not see this and just went along with the crowd.

Any device could be manipulated by the *I*mage Makers to convert people to Generation C. They knew the things they produced were of interest to most citizens. Any tablet, computer, television screen, could condition the citizen to spend there days on planet earth in a counterfeit way.

Of course the *I*mage Makers promoted relationships to be carried out that way. To bolster their cause for a counterfeit lifestyle, the *I*mage Makers placed screens everywhere in society. It was almost as if you could not get away from them. They knew that living an unreal life was natural to those who were part of the on line world. Even married couples who interacted on line rather than in real life could fall into this trap.

Ignatius could see very few citizens were living real lives these days. "The computer is the new dummy tit for most humans," was the joke he used, as they sat together in the eatery. He also mentioned to Tertullian: "Don't you think it sad to see a baby with the computer in its pram.

Tertullian agreed: "I am afraid Ignatius that is the start of Generation C. From then on there is no way back into a world before technology."

Both men knew, however, there was with Generation R. It was true Generation R supported the idea that computers could benefit society. However, they should be introduced only after the child had sampled real life. Young infants of course before

learning to talk could see them in the home and around them in society, but the idea that the world could exist without technology was vital for anyone, young or old, living in the present world.

Everyone knew it was true: if you had no way back to a time before computers, you would not understand that life could go on without them. On the other hand, most folks drifted into a state of perpetual isolation where they were governed by technology. The most bizarre thing for both Ignatius and Tertullian was when, in some churches, the preacher appeared on the screen, and the faithful watched him from afar.

Ignatius was not taken in by this at all. He of course had a computer, but like others of Generation R, he used it for only work and for information - not for living. As soon as there was another human being near him, he went towards them and forgot about technology. The motto for Generation R was: humans first, computers second.

It was to others Ignatius and Tertullian went in the spirit of love to preach and to teach the masses. This was a gift given to them, and they could see it had a great effect on all concerned.

As they chatted inside the eatery, Paul recognised this to be true and said as much to Ignatius: "I agree with you. I would never even think about searching my mobile device if I have someone to talk to," and as they both laughed, Paul smiled, then added: "I must be Generation R too then, aye."

The wonderful spirit of love came over them and the fellowship to celebrate with another made them happy to be together.

Knowing that it was an evil world, Ignatius reminded Paul: "Never drop your guard, though, for false religion is everywhere,"

"But how can I avoid it?"Paul openly wondered as he lifted up his glass of orange juice.

"You can't," answered Ignatius, You have to overcome it."

"How do I do that, then?"

"Your friends, who threw you out of the building where you lived with them, in their hearts did not want to have you as one of them."

"But I loved them."

"Yes, but you can only give love."

"I can receive it, can I not?"

"Yes, you can, but only if it comes from God."

"How do you mean?"

"God is love and love is God."

"So, they did not really love me, is that what you are saying, and that was the reason they asked me to leave the commune."

"You said it."

"I never suspected that."

"No deception is hidden. Very few people reflect what they feel about others. Most are nice, but some are calculating and have agendas."

"They certainly had it in for me when they told me to leave the commune. Is that a symptom of Generation C."

"No, I would not say that."

"What would you say, then?"

"I would say, it is a symptom of human nature?"

"Tell me more Ignatius about this idea you have about life being lived falsely, by the majority of the people?" asked Paul.

"Well, it all starts from the position of what do you feel about another."

"You mean your fellow man or woman."

"Exactly."

"What is the sign to look out for that in a person you are in contact with is living life in a counterfeit realm?"

"The first test is, is there love there between you? Do they engage with you with this in mind and spirit. Do they have goodness in their heart for you? Do they want you to do well? Are they routing for you at all times you?"

"That's all very well and good, but if the majority of society are engaged in an unreal world, how can the individual survive?"

"That is a good question."

"And the answer is?"

"When society breaks down. You must build again a community on the traditions of the Christian faith. This is what is wrong with the established churches in our country."

"It is plain to see that things have gone wrong. The whole of the western world has been fooled by the *I*mage Makers. That is why many are following Generation C. It is simply awful to see people being hypnotised by a counterfeit medium. We must help them."

Everywhere Ignatius went he saw people staring into computers, phones or tablets and it made him sad. It was the way it was, as if salvation could be found somewhere on the World Wide Web.

Ignatius and Tertullian went back the following day to the same bar and restaurant. Both were curious to see if the man named Paul was still in town. The city always had a different feel about it on a Sunday. Many shoppers from all over the country poured into Glasgow. Even though it was just around midday the day trippers had gathered inside and outside the bars here and there in the city centre.

Just before heading inside the bar, they had visited yesterday, Ignatius looked across the way towards the main square, where the City Chambers was situated. The light rain did not look as if it would come to much, and that was borne out by a drizzle that followed,

Ignatius could see a small group standing there protesting not far from the war memorial where they laid the wreaths every November.

He recognised the flag they were holding up. It was the Ukrainian flag. The dozen or so protesters were standing in a half circle. Due to the fact it was raining, there was no one else in the square with them. This made their cause look even more isolated if that was possible.

Ignatius knew that their country had been taken over by another state, and that the citizens abroad were appealing for support from people in the UK to help them. Ukraine was not getting any direct help at the moment. They were getting lots of

arms and funding though. The arms industry was no doubt delighted with the war in the east.

Ignatius and Tertullian walked over and showed solidarity with them. On closer inspection, they looked shell shocked and he could see the demonstrators no longer knew who to trust.

It was well known that modern warfare was now completely integrated with technology. What was going on in the theatre of war in their country however was anyone's guess. Of course, propaganda was broadcast daily to all and sundry, and what was true and what was not was really only known to a few who were involved in the theatre of war.

Ignatius knew that wars were always on the go and he knew that this one would rage on until it was brought to an end by either capitulation or exhaustion.

Very few people in the UK new what war was like anymore. The long peace in Europe had made people feel that war happened somewhere else, and was played out on a screen for them to view. The *I*mage Makers always made it like a movie. Very few people in the west had any memories of war, and what it was all about. The distant memories, instilled in them from distant relatives, seemed to have been taken over by modern images.

The modern generation could not be blamed for thinking that this was the way it had always been. They, like everyone else, had been transported into a new era: snow job, make believe, right enough. People were living in a time when everything was accepted and promoted as long as it did not become offensive.

Although the *I*mage Makers produced violent images, the general idea was that the viewer had just to take it in, and thereafter to do whatever they were doing in a nice manner again. Even Woke blokes and women, after speaking about some racial discrimination, had to be nice again.

Like everyone else, Ignatius had to deal with the world of technology, but for him it was a means to an end. He would go out again after lunch with Tertullian and preach love within the Word.

They always looked out for the vulnerable man or woman in society, and tried to help them wherever they could. Both men felt

the message of the Saviour was not exclusive for those in churches. Even people who were doing well, they spoke with. It may be true to say Generation C were more attuned to the world of counterfeit allusions but, many who followed the *I*mage Makers, would appear interested in what Ignatius and Tertullian were saying to them, and they would ask them lots of questions.

"As soon as they leave us they drift back into the counterfeit world ,"Tertullian always said to him.

However the two friends would always leave the seed of love with those they spoke with before they departed.

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

On the street, Tertullian had a certain way with him; he always approached people with a stern face. After all, he had been a lawyer. He was always on the look out for heresy.

As they sat down inside the eatery: "This is the thing that helps people," said Ignatius, "It is when they are in trouble something deep within them recognises something beyond them. The world no longer is their saviour. The people who follow Generation C, when that happens, no longer see the life in a counterfeit way. For the first time in a long time, they see something that lies beyond them, and that has a great effect on them."

"And what happens?" Tertullian teased him.

"Well, it makes them run in one direction and search for the thing that is beyond them; for they now know that life lies somewhere else. I always point them to the doorway: *the way, the truth, and the life*, is only through Jesus. There was no other way."

"I agree with you Ignatius, we have always got to help others find their way out of the grip of the world around them. And unless the fears that hold them are conquered they return to the mundane world."

The young girl who worked in the cafe was from the north of Scotland and she had come to Glasgow for work. She took Ignatius's order. When Ignatius told her about the church in town that day and that she would be made welcome, she seemed pleased to hear that. People need an invite; he knew that much.

Generation C were always being targeted by all sorts of activists who could not be relied upon. They looked to the world of technology to lead them in the way out of any problems. Take the war. the general opinion if it was a stalemate between Ukraine and Russia; peace terms were imposed upon them.

Generation R did not impose anything on anyone in the debate about the war or anything else for that matter.. What was real was to them was real. This was something for the individual to work out for themselves. It was true to say that most citizens nowadays went to their news feed to try and figure out what was going on within their country and other countries around the world.

The information came to them from a host of sources. Down it came from wherever to whoever. What was factual information and what was not was left to the citizen to make up their own minds. There were media stars in all sorts of guises to guide them. It was well known that large media channels were in effect controlled by corporate interests.

Corporate interests were themselves controlled by the rich. The rich had a great influence on politicians. Most educated citizens knew this, but did not seem to mind. Generation C were comfortable living in a counterfeit world. It was as if they did not mind not having a say in what changes were taking place around them.

As long as they could feel that they were living well then everything was ok. Life was all about traveling short distances in large cars, having meals out and being seen by friends. These are the signs that they knew others would see they were doing well. People not doing well to them were third class citizens. They were of course coming in and out of their lives. They were ok and had to be accepted, but never followed.

However, meeting friends and talking about what was happening in their lives in the World Wide Web was the great social occupation of Generation C. In fact, for those who were part of Generation C, it's was an endless pursuit just to get lost in a digital world.

Dark soldiers patrol the night
Looking for vulnerable lives,
Evil forces are all around,
Your technicolour world is falling apart,
You can no longer read the signs,
Cancel culture, grief and pain,
laptops, guns, and lies,
The only way to stay alive,
is find yourself a disguise

After Ignatius had sang to his friend the song *Wait for me* from the Generation R album, he nodded to Tertullian, and the two left the eatery and boarded the number 4A bus and headed out of Glasgow back home.

8

In 2022 it seemed to be the way that the more friends you had on line, the more assured you were of yourself in society. Generation R had no interest in this kind of thing. They focused on real people, their wants and needs. Life was not about counterfeit emotions. The greatest feelings were to be found in real contact with others: words flowing between people were what made life real, joyful and wonderful.

On the other hand, the constitution in post pandemic times for Generation C was completely different. You often heard their followers saying: "Keep yourself glued to your computer screen. Be polite and nice to everyone when you are off line. Do not complain, protest or petition against anything that you find wrong in any shape or form. Do not believe in any tradition; for that will align you to a cause. Keep to yourself and to your device."

It was true, this was the way Generation C promoted a happy lifestyle, of course schooled by their masters the *I*mage Makers. However, it was plain to Ignatius and Tertullian that an empty void filled their lives. They only had pleasure via a computer."

Like everyone else, Ignatius and Tertullian could see that they were living apart from their brothers and sisters. Generation C were living in a digital world where everything and nothing was real. It was obvious that this was due to the fear that they felt that

real life had danger attached to it. Consequently, very few from Generation C made the great leap of faith to Generations R.

Ignatius knew that technology would ultimately not make people happy, so he and his friend Tertullian went out every day to save the people from being brainwashed by the *I*mage Makers. It was also plain to see that a society staring into a computer screen, or tablet, would eventually become bored and unhappy. They would become isolated from the real world. The world of love and care for others was secondary to them.

In this time, Generation R operated. They always put other people first. They looked out for the vulnerable, and tried to help them. There were many smart minds in society who believed that they could take advantage of Generation C; for they were always looking towards computers on how to live.

Ignatius and Tertullian looked to the person and the spirit of that person. In that way they cared for them and how they were living. Their wants and needs were the same as everyone else. They knew there was nothing real about technology.

In 2022 people these days were getting prosecuted for shouting out loud about something they did not like. It appeared to Generation R that free speech was something only allowed if it did not encroach upon corporate interests, and other business interests. This was the main concern of the time for Generation R: retaining Human Rights to express yourself.

The general opinion put about by the *I*mage Makers was that it was not possible to be open and free in 2022, and to say what you were thinking anymore. You had to be subservient. Political correctness had stifled any debate on free speech. Well, at least that is what they would like you to think.

The majority of people these days were scared to cry out against what they felt was not right: mal practice, oppression, lack of opportunities, lack of affordable housing, lack of secure employment. All this was heading one way. The secular country that had put its trust in no religion, no free speech, would eventually became completely unreal and inward looking.

Ignatius and Tertullian thought a lot about these kinds of things. The latter often said to the former: "What you are witnessing, my dear friend, is not just the breakdown of organised religion in our country, but the judicial system as well."

It was true the old constitution that came out of the Second World War had gone. The only people who were not affected by this were the displaced, and others who did not adhere to anything other than survival.

That day, as they stood in Buchanan Street, a young fellow approached them. As 'wide as the Clyde' as the saying goes, and due to his precarious lifestyle, he was arrogant. Up he came close to Ignatius: "You look like that actor James Man in the film Temple Doom," and he stared at him.

"No, I am not in the film industry sir," replied Ignatius. I am for saving souls"

Both Ignatius and Tertullian could see he was troubled in his spirit. The *I*mage Makers had most definitely got to him. The next statement to come out of his mouth was even more outrageous: "You are a homosexual!"

Ignatius looked at him. He could have made a joke of it all: "No sir, that is not correct; I am a Protestant," but he could see he was troubled and he kept silent.

He noticed the wayward fellow kept looking at his own image in the shop window behind him. It was well known this is what they *I*mage Makers made people do. To draw the viewer to the fantastic world of film they had to make them believe they were living inside a film. It was clear the young man was upset by the modern world and his defence was attack. He was now just like the actors in the films he had watched. He was no doubt thinking abut the hero James Man in the film Temple Doom.

The next question to Ignatius was: "Do you know Grant?"

He then put his hand on his shoulder and like a seer tried to feel the spirit within him. Tertullian looked on amazed. Ignatius understood his eccentricities; for he could see the spirit he was involved with. The bottle of beer was still in his hand.

Ignatius replied: "No, I don't know him."

He could have pulled out a character he had written to once of that same name, but he had never met the man and therefore did not know him. He did not take the bait.

Thankfully, the young fellow seemed to settle down after this. Living on the street, or at least having companions who did this, had made him eccentric. Next he wanted after this to hand wrestle with Ignatius, first the right hand, then the left. After a good handshake he then turned and searched the sky to see who was the strongest.

After this Tertullian engaged with him, and it was a case of who could shout the loudest at each other. There was no contest few could match the preacher's baritone voice. After a time the fellow disappeared not before a kiss and a hug with the one and only street preacher Tertullian.

Once he was gone: Tertullian sighed and said: "Another good man gone to the *I*mage Makers, I am afraid Ignatius."

As they walked along Buchanan Street, Ignatius drifted through the shadows of his lonely thoughts about this: "My dear friend, we need to help people like our friend here to regain their sense of freedom: to be able to take part in society and have fun doing it."

"I agree with you Ignatius. The spirit of man must be able to speak, and the spirit of man must be able to take part in the world and praise God before, and after doing so. The shadow life promoted by Generation C, must be conquered."

So, it was another day in town for the two men talking to people about Generation R, and the pattern was basically the same: many came on board, and many drifted away again. However, those who looked for real life and were anxious to know more about Generation R stayed and chatted with them.

Ignatius and Tertullian were essentially building a community for a new world. The land they lived in had been destroyed by rabid capitalism, foreign practises, and political people promoting nihilism.

They knew Generation R would be the vanguard to save people from this counterfeit world. The people of course did not

know why they were being hypnotised by the *I*mage Makers. Those who guided them were themselves influenced by things they had seen on television, or on the Internet. Few cared what their masters were up too these days. Generation C were not so much going round in circles, they were sleepwalking through a world following the instructions from the *I*mage Makers, when they popped up on their devices and screens.

Many in ignorance were happy to be led away from themselves by them; it was as if they were being treated like cattle. Happy or sad and without any belief in anything, Generation C every day could be seen wandering around fixed on worldly images.

As Ignatius and Tertullian walked through the city they always noticed right away the people who were staring into their devices as they walked by them. Some of them no doubt off to work, others to universities, some just going shopping, many indeed just aimlessly wandering about.

Ignatius was always amazed by how people were without a true guiding light. He knew that when some people were away from the digital signal they became insecure; for they longed to see and hear the reports from all around the world again. The *I*mage Makers were never far from their minds. The daily diet of news, cultural reports, and films fed to Generation C, every day, were like an endless stream of colourful pictures. They seemed to go on forever.

Everyone knew that people from all over the world offered up their thoughts and products on the World Wide Web. It was a world subordinating itself to the passive image. It was not a threatening world to those who knew the secrets of online security. Well, that was the general idea anyway.

It was also natural that Generation C felt at home when they heard their thoughts echoed on blogs and websites. The reports fed to them from the Internet, radio and television made them feel part of society, part of the world, indeed. Without this they would have been lost. Hence the reason they carried the dummy tit

phone about with them everywhere they went, just in case they missed something.

In the computerised world of today, Ignatius felt the majority of people were slaves to the digital image. However, he was not depressed by this. Ignatius could see that it was not their fault that they could not get out of this predicament. It was as if they had been born into it. Even though they could not see that it was another human who was controlling them with worldly images, he knew he needed to help them. Little did they know they had been duped by the *I*mage Makers.

In town that day, after hearing Ignatius speaking about the *I*mage Makers, some citizens sought him out on how they too could be converted from Generation C, to Generation R. He noticed that once they were converted very few asked him how to handle this new freedom they had acquired. They went away quite happy.

One such person was a tai man named Wei. Ignatius came across him at a prayer meeting in a church in the west end. He was a traditional Chinese man for whatever reason here in the UK. In this time of digital thought control he had made his way into a church.

"A good place to go," said Tertullian to Ignatius when they first came across him.

As it so often happens, just as they were talking about him again Wei came walking towards them along Buchanan Street. Ignatius remembered the occasion when they first met. "Yes, the little group that night were fascinated by what I said to them about foreign states at work trying to undermine the word of God."

"That's right Ignatius when you mentioned that eastern governments had their own *I*mage Makers and that man Wey became very interested indeed in what you had to say. I remember at the meeting that evening there were three elders there for the church, a couple from China, and a young African woman who was studying philosophy. It was very interesting."

"Tertullian do you remember what the Chinese man asked me that night?"

"I do Ignatius," he asked you: 'how do I know what stories to believe when I read them on the World Wide Web?,' and you told him that faith would guide him in all things,"

Ignatius confirmed this: "Yes, every day we hear all sorts of obscure views, and we are confronted with not so wonderful stories to deal with. As you know Tertullian what to make of it all is not for us to wonder at all; for the stories we hear soon fade away into the realm of the unknown. The secret is to search within the words you are hearing or have heard is how to deal with it."

Tertullian laughed: "That's right, and the Chinese man then asked you: "How do I get inside the words. Where do I look in the words for this? and everyone laughed.

"That is correct, I told him, as I have done with others, you must ask to be protected against evil; for evil is everywhere in this world, but the Light will over come it."

Tertullian, as they walked along, sighed and said: "You are quite right Ignatius it is like a cake you have baked, once it crumbles everyone grabs at it, and soon it has no form, and is eaten up by the hungry hordes."

9

Ignatius was always up early in the morning, and today was no different. As usual, he had his breakfast in his small flat at the table in the living room. At 9 am, as he did every morning, he went out to walk in the country. It came to him not far along the country path that he must make a plan up to connect more people with Generation R.

As he passed the bluebells in the local field, he looked over towards the road and there spotted a lovely deer. It was looking around. searching for something in the beautiful countryside.

Just then a thought came to him: "A connection can only be made by words."

As he walked on, Ignatius met a neighbour, a young woman heading for the supermarket. She could not stop complaining about the prices of things in the shops: "Everything is going up these days," she told him.

"Well that is inflation for you. What is real about prices any way?" asked Ignatius.

"How do you mean?

"Well, if you were in Generation R, you would know."

This got her thinking. Of course, she knew about the movement, but it was plain to see she was not sold on joining the revolution.

"Generation R only involve themselves in what is real. If the price is inflated too much, then avoid it, go somewhere else, find the price that you find acceptable."

"And if you can't?" she asked.

"Then grow your own food."

"Oh, you Generation R people are funny. What is real is real you are always saying."

"My dear, Generation R only get involved with real feelings, real emotions, and yes - real prices."

"After all, you are Generation R," she mocked him.

Ignatius knew that to succeed with the social movement he had to have a good sense of humour. Life could be pretty bleak, dull, dark and mundane without one. Yes, a good sense of humour would see you through high and lows of the inflation digital world of 2022.

"Well, find a rich man then."

This made the listener think more deeply about what he was saying. She was no doubt aware that the other great enemy of Generation R. They were called Digit Heads. They believed in nothing: if it did not appear on a screen in front of them. The words that he passed to his neighbour who was going to the supermarket were the ones he used to convert people and also to cheer them up.

"We are young. We love life. We are Generation R"

When Ignatius got home, he went to the dining room table, sat down, lifted his pen out of the pen holder, took an A four sheet of paper from the packet, and wrote down the Manifesto

Generation R

In life all things are real unless proved to be false.

When you meet someone you must greet that person: with the kiss of peace, a friendly handshake, or another greeting of welcome.

If that person is genuine and has real feelings towards you, then you have indeed met a friend.

If on the other hand that person is not with you, your peace will return to you again.

There are many who may act in this world as if they are your friends, but this can only be ascertained over time.

Generation R is for living in the real world, but if you are in company with another person, and he or she is from Generation C, and they keep looking at their tablet or phone, do not be annoyed. You will surely get a chance to help them. They will at some point ask you about Generation R.

You must remember Generation C are controlled by the Image Makers who operate inside the digital world.

There is no doubt about it: young and old can be captured by computers, by manmade programs.

The digital world is like a drug. It can lay hold on any human being, and have them constantly staring into the World Wide Web looking for life.

Those who are captured by the Image Makers can become isolated very quickly.

Their senses can be dulled due to the fact they are disturbed by the allusions of those living in the digital world.

The greatest thing in life is to accept Jesus, as your Saviour, and through him only the way of God can be known. Once you have that you can connect with other creatures in life wherever you are.

—

Music from the book Generation R is available from Apple Music Spotify and YouTube music

https://music.apple.com/gb/artist/jwyou/494892070

https://open.spotify.com/artist/1Z6rE0cywB54sBbnoxeg4u

www.cosmos-original-productions.co.uk

walkerjohna.wordpress.com

Cosmos Original Records
PPL member